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WEEKLY REVIEW.

—The *Bombay Gazette* has a long article on the subject of Convents. It begins well:

"We doubt whether there is a Member of Council, Judge, Magistrate, or Civilian of any description who knows anything about the affairs of the Convents and Nunneries that are scattered over the country. Abstruse points of Hindoo theology have cost the brains of scientific men a vast deal of trouble; and the task of revealing the history of ancient institutions in India has been thought worthy the expenditure of a great deal of money upon it. But the inner working of the Conventual system—a system not of India, though in it—is a dark mystery, and so little is known of it that the future historian will probably be able to state nothing about it beyond the bare fact that a large number of Convents and Nunneries were known to exist throughout India. Yet to the philosopher or student it would be interesting to compare the Hindoo ascetic system side by side with the stern practice of Rome of immuring women for the sake of religion. Hindoo asceticism, like everything belonging to the country, is tolerably well known; but it is remarkable that almost as dark a veil as enshrouds the face of the nun when she professes to renounce the world and all its vanities lies over the Roman Catholic Conventual institution, which flourishes, like a dismal yew-tree, side by side with the heathen institutions of India."

One travels on hoping to find some bold manly utterance regarding the existence of an *imperium in imperio* the subjects of which are as effectually removed from the ægis of English law as if they were in Central Africa, or perhaps more so; but when we reach the end we find our contemporary's conclusion to be this:

"People may question the use of Convents in India, where woman devoted to religion shut themselves up instead of taking the nobler and braver step of going forth into the world and trying to combat the ignorance and superstition that cover the land; but so far as Miss Weppner's book is concerned, we do not think it proves the existence of a case sufficiently strong to induce Government to meddle in any way with the inner working of Bombay Conventual institutions.

Romanists will be satisfied with this conclusion. Our contemporary does not seem to be aware of the ground of suspicion involved in the assumption that there must be no Government scrutiny of the inner working of convents. The question is not, have we a case of proved crime; the undeniable fact is that many youthful persons are made over to the *absolute authority* of a superior whose will they are taught to regard as the will of God. Unless some guarantee can be given to the state that this power shall never in a single instance be abused, a guarantee which in the nature of things can never be given, the State has no right to consent that such institutions should exist.

—"Modern fiction is the greatest curse of this nation," said Sir Willoughby Jones at the meeting of the British Association the other day. It is the main cause, he thinks, of the frivolity, love of dress, extravagance and *fastness* of the girls of the present day. He recommends mathematics. We doubt if mathematics can change the heart, and that is what is needed. A good many have discovered the secret of protection from the curse mentioned; it is in *total abstinence*.

—At the same meeting, Mr. Pengelly spoke about the discoveries in Kent's Cavern, and said that when asked by a friend if these discoveries proved man to be more than 6,000 years old, his reply was, "Yes and if you were to add six other noughts to these figures they would still not be noughty enough." Well, if six are not enough, take seven. That gives to our race an antiquity of 60,000,000,000, sixty thousand millions of years. It took the ancient Britons 59,999,998,100 to develop into the painted savages whom Cæsar found there, and 1900 to reach their present pitch of excellence. But it appears that Mr. Pengelly's ancient Britons who lived 60,000 millions of years ago were in very much the same state of development that our druidical forefathers were. What will Mr. Darwin say to this? What will even the geologists say, and what becomes of their successive eras?

—The *Pall Mall Gazette* has an article on the Diary of John Rutty, a Quaker of the last century, and after making many quotations from it winds up as follows:

"But the strangest of all is this: 'It is very hard to say the Lord's Prayer sincerely.'

Probably the *Pall Mall* is unable to see how this can be hard. We believe that the great majority of so-called Christians could no more do it than they could fly. Take the very first petition: Thy kingdom come. The kingdom of God is righteousness, peace and joy in the Holy Ghost. This is the uppermost desire in the heart of the sincere petitioner: that the reign of God may come in his own heart and in the hearts of others. Nothing in the world will give more pleasure than the conversion of sinners, nor will the sincere suppliant fail to do all that in him lies to promote the extension of God's kingdom. How many Europeans in India are sincerely offering this prayer?

—We have received from London a handsome volume entitled "The Gospel in Santhalistan, by an old Indian," published by Nisbet and Co. The old Indian is Dr. Graham, now of Edinburgh, well known of late for his earnest advocacy of the European colonization of the highlands of India. A good map accompanies the volume. There is a sketch of the History, Customs, Religion and Language, and of the missionary work done among the Santals by Mr. Boerresen and his colleagues, by the Free Church Mission and the American Baptist Mission, but especially by the former. Many of the particulars mentioned in this book have already been noticed in our columns. The book aims to secure the sympathy and aid of friends in Great Britain for this Indian Home Mission, and will doubtless have the result.

—The *Pioneer* would commemorate the visit of the Prince of Wales, not by a hospital, but "by a Native temple built in honour of the Prince of Wales, the first stone to be laid by him" and thinks this would be a happy monument both of the Prince's visit and of the Queen's proclamation." A Native temple is generally in honour of some deity. Is it intended that the Prince of Wales should be honoured in conjunction with Marooti or Gunputi? The desire to say smart things is sometimes a snare and betrays men into very deep nonsense.

—We understand that there was a change in the arrangements made this year in connection with the honours paid to H. H. the Gaekwar while he was engaged in the Gunputi procession. The British troops, the guard of honour, infantry and artillery, with Sir R. Meade and other officers were not stationed directly on the line of the procession, but at some distance from it, and it became necessary for H. H. the Gaekwar to make a *détour* so as to pass before the troops who, at that moment, gave him the salute. This only shows that the British Government wince under the deep humiliation of this thing, but have not the manliness to adopt the only right course. There are 364 other days in the year in which to pay honour to the Gaekwar, and if all that the Gaekwar wanted was a salute in honour of himself, there would not be the slightest difficulty about it. But no; the Gaekwar wants to have these honours paid in connection with his visit to Gunputi. The letters from Baroda to the Bombay papers make not the slightest mention of any change, showing plainly that people are not disposed to view the arrangement as substantially different from that of former years.

—We have been favoured with a copy of the Report of the C. M. S. Orphanage and Mission work at Sharanpoor near Nassick. The Rev. Mr. Schwarz is now in charge. Some of the matters touched upon in this Report have already been noticed by us. The number of children in the Orphanage has been reduced from 88 to 65, many of the boys having gone forth to earn their own living. Mrs. Schwarz and her two daughters give much of their time and attention to the care and instruction of the girls. There were 7 adults baptized last year. There are 171 church members (77 men 94 women) of whom 134 are communicants. Rs. 300 are still wanted for the church at Makhmalabad, the Bishop's request that it should have a chancel having involved a change of plan at increased cost. Rs. 4,800 have been contributed for a church at Nassick, less than half of what is wanted. It is suggested that there should be a mission High-school in Nassick.

—The *Friend of India* thinks the Police Commissioner of Calcutta was wrongly advised when he instituted a prosecution against the *Statesman* for advertising a Roman Catholic lottery to aid in rebuilding St. Joseph's Seminary, Allahabad.

"The Roman Catholic Church does not regard lotteries as wrong, but whether they are right or not in that, every one must agree that the selection of a purely charitable movement like the present, ought to have been the last interfered with in this way."

Was the *Friend* well advised when it used the words "purely charitable"? We have a very different conception of pure charity, and St. Paul seems also to have had (1 Cor. xiii.) The people who invest in lotteries do it in the hope, more or less faint, that they will obtain a prize, and the act seems rather to be prompted by self-love than love.

—We are requested to intimate that the Rev. J. G. Deimler, Gunpowder Road, Mazagon, will thankfully receive donations for the German Evangelical Mission in Western India. Our readers are well acquainted with the important work of this Mission, and we hope that many of them will join in sustaining it.

—In our Epitome will be found a notice of a very pleasant and successful tea-meeting held on Tuesday last at the Town Hall. A subscription was started in behalf of a Methodist Church in Mazagon,—we mean a building for the accommodation of the church there. One gentleman having intimated that he would give Rs. 100 if a dozen others would each give a similar amount, the challenge was immediately accepted, and in a few minutes Rs. 1,675 was subscribed. Others who may wish to contribute to this object will kindly send to Jas. Morris, Esq., Forbes Street, Fort.

—We regret very much to hear of the severe illness of Dr. Wilson. He has been suffering for the last month. He went to Poona for a change, but returned to Bombay to attend to some work in connection with the University examinations. He left again for Poona two or three days ago, and a telegram in yesterday's *Times of India* says that he was not expected to live out Thursday night. His

heart has been for some time affected, and it was known that he might be called away very suddenly. While we write this, we still cherish the hope that better accounts may shortly be received.

THE Rev. Mr. Beatty, of Gogo, will pardon us for making the following extract from his letter, announcing the death of his little boy at home:

"We have had the details by the last mail. He got scarlatina on Tuesday, and passed up to the Heavenly Mansion on Saturday. He has gone before and is now a strong link binding us to the invisible world. We think of him now in connexion with the hymn which he called his own and which was his great favourite, 'Safe in the Arms of Jesus.' He has speedily accomplished the way to glory, and for us all, the end of the journey is nearing.

"We had a note from Mrs. Wallace who parted with her younger son a few months ago. He was carried off by scarlatina too. She says the two boys used to sing 'Hold the Fort,' but now they are singing a grander song, the song of the Lamb. They have left us to hold the fort, whilst they have gone forward to the victory. May God enable us to hold the fort till we too join them in the victor's song 'unto Him that loved us and washed us from our sins in His own blood.'"

The Bombay Guardian.

SATURDAY, SEPTEMBER 25, 1875.

SIR HENRY LAWRENCE.

IN the Life of Sir Henry Lawrence we have this statement:

"There can be no doubt that had he been born 35 years later, he would have been ignominiously rejected by the examiners for cadetships in the Indian Army; a fate which, under like circumstances must have befallen Nelson himself and about three-fourth of the heroes to whom England owes her glory."

Is it certain that our competitive system is the best possible? Is it well to have only one door of access to the public services? A system cannot be condemned by exceptional instances, it may be said; but then the salvation of the country may depend, in emergencies, upon one of these exceptional cases.

There is scarcely any thing more interesting in the history of British India than the life of Sir Henry Lawrence, traced from his appointment as 2nd Lieutenant of Artillery in 1822 at the age of 16 to his death at Lucknow, July 4th, 1857. He had a great deal of ambition, but it was from early years accompanied by great conscientiousness; and he was conspicuous for the nobility of character and generosity that belong to the best type of Irishmen. He had an admirable woman for a wife; hardly any thing can be more beautiful than her character as delineated in these pages. Her deep piety enabled her to be a helper of his faith. Shortly after his marriage she wrote thus to a friend:

"Mary, though I know and strive against the danger of making an earthly idol, yet I believe that my heart is under the teaching of God, for with the cup of happiness now at my lips, I feel that I should be enabled to lay it down untasted, were this to minister to his soul's good. I could lay down my life for his sake, and I feel that nothing can now come between us but some immediate stroke from God. This will not be sent unless our immortal interests require it; and then we shall be supported."

A prayer that she offered upon the day of her marriage was committed by her to paper. Would that many whom God in his providence has called to this land, might have such aspirations as these:

"As we call ourselves by the name of Christ, may we indeed be his servants, trusting to Him as our Saviour, looking to Him as our Teacher, and obeying Him as our Master. Thy providence has fixed our habitation in a heathen land; guard us against the peculiar temptations to which we are thus exposed; and as we are deprived of outward advantages, may we the more diligently seek the inward teaching of the Spirit. Enable us, as far as in us lies, to spread the knowledge of Christ Jesus our Lord, and strengthen us to act consistently and uprightly, that no error of ours may bring a reproach on our profession."

We see something of the heroism of this Christian wife in the following extract from a letter to her husband, written when he was on the Affghan frontier hoping forward the expedition for the recovery of the Cabul captives:

"No, my own husband, I do *not* think you forget wife and child when you fly about. I need not talk of my prayers for your safety; but I never wish you safe by keeping out of the way. No, I rejoice you are there with your energy and sense; and if I could but be a button on your sleeve, I never would wish you to come away.—Who talked of your force turning back? God forbid that such counsel should prevail. Doubly mean would it be now to turn.—Why have we not one with the rod of Moses, to sound in every ear, 'speak unto the children of Israel that they go forward. Be strong and show yourselves men.' Yet, darling, however we may blame individuals, I fear our *cause* in that country did not deserve to prosper, was not just. Oh if there was a hope that we should, after all these calamities, turn as a people to our God, feeling how the conduct of Christians has dishonoured the name of their Master among the heathen, then we might hope for a blessing on our future measures, and that He who seems to have taken all counsel and understanding from those who guide our affairs, would influence them to a different conduct."

There is a paper penned by Sir Henry Lawrence in 1843, that is remarkable as a prevision of what happened in 1857.

Major (afterwards General) Abbott spoke of Sir Henry as "a man whose nobleness of soul inspiring some of the most valuable endowments of mind and some of the rarest and highest virtues that ever met together in the same breast, rendered him, in the eyes of those honoured with his intimate acquaintance, without a rival in the world."

When Sir Henry was Governor-General's Agent in Rajpootana, the writer of this had some correspondence with him (in 1854 or 1855). Sir Henry was at Mount Aboo, and as he became acquainted with the hill tribes in the neighbourhood, he thought there would be a good opening for a missionary who would make his head-quarters at Mount Aboo and itinerate in the neighbourhood. The writer was a single man, unconnected with any Society, and probably on these accounts Sir Henry thought he might be a good man for the work. There were however indications of providence that hindered the writer from seeing it to be the will of God that he should change his field of labour. Shortly after the death of Sir Henry Lawrence the United Presbyterian Church of Scotland planted a strong mission in Rajpootana.

The action at Chinhut a day or two before the tragical but glorious death of Sir Henry Lawrence, seems to have been entered into rather in accommodation to the feelings of others than through force of personal conviction, and must be regarded as a mistake. The great and terrible calamity which had swept away the British power until it seemed to hang by a thread, had the effect of leveling distinctions among the attenuated garrisons threatened with extinction; like men on a raft, every one was forward with his opinion, and clamorous for its adoption. What an idea does it give us of the situation to learn that nobody could attend the funeral of Sir Henry Lawrence, no one but the chaplain, as the place of burial was under fire and every one had to be at his post. In the book of the prophet Ezekiel we have a divine apostrophe addressed to Israel in which God reminds the nation of what she was when God found her,—like a helpless infant, cast out, in the open field, in its blood; and it will be good for those who bear rule in this land, to remember the extremity of wretchedness to which they were reduced in the days of the mutiny and from which the kindly providence of God delivered them.

Though Sir Henry Lawrence did not live to see the triumph of the British arms, he had not a little to do with it. It was very much owing to him that the Punjaub had been brought into a position to supply the British with troops for the siege of Delhi, and the tide may be said to have turned at Delhi.

FRIENDLY WORDS TO ROMANISTS.—XII.

ROMANISTS are diligently taught that the religion of Protestants dates from the time of Luther. Supposing this to be the case, it is no wonder that they should feel towards Protestantism as so many do. There is one thing however that must lessen the force of this conviction even with the most ignorant, the fact viz. that Protestants rest all their claims upon the word of God, and are willing that their religion should stand or fall with the Bible. The fact is that Luther had nothing of his own to give men, and was quite willing that his own words should be as water spilled upon the ground, if only the word of God received the deference due to it. He was an earnest Romanist and a monk when, studying the Scriptures in the original, he was greatly struck with the fact that the way of salvation as set forth in the inspired writings, was amazingly different from that which was constantly presented in the church of his day. He found that what the ancient Jews had done, the Church of Rome had also done. To the Jews Jesus said:

"In vain do they worship me, teaching doctrines and precepts of men. For leaving the commandment of God you hold the tradition of men. Well do you make void the commandment of God that you may keep your own tradition." Mark vii. 7-9.

He saw that the truth of the Gospel as committed by the apostles to the primitive churches, had, in process of time been overlaid by a great system as different from it as the Phariseeism of Christ's day differed from the teachings of the Mosaic Scriptures. He found moreover as he compared the New Testament with the Christian writers of the first three centuries, that the apostolic faith has substantially been maintained, though here and there were indications of the advance of insidious error. Coming down century by century, the rise of error becomes more and more manifest. The work of Luther was rather the culmination of what is called 'The Reformation,' than the initiation of it. For two or three centuries, in different parts of Europe, earnest men in the Church of Rome had become aware that that church had drifted far away from the simplicity of the Gospel, and had done their best to call the attention of men to the Scriptures of God as the only and all-sufficient rule of faith, and some of them had paid the forfeit of their lives for speaking in a way not permitted by Rome.

But where was the true church of Christ during all these days? She was where prophecy required her to be, *in the wilderness, in lofty Alpine valleys*, driven out by those who had the temporal power at their disposal; she was also in prison, in the flames, on the headsman's block, always perishing yet always upspringing; *nec tamen consumabitur*. Every new doctrine that was made an article of faith in the Romish Church, encountered the protests of those whose devotion to God's truth enabled them to exercise the judgment demanded in Matt. vii. 15-20. It is difficult to find a period in the history of the Church of Rome from the eighth century to the eighteenth when she was not engaged in persecuting to the uttermost those who refused to yield her an absolute obedience. If we find such a period it was at the very midnight of the dark ages when the truths of Scripture were so completely locked up from the knowledge of men, that there could be no open confession of those truths. "They make a desert and they call it peace." But even in that dark day the inhabitants of the Alpine valleys in Piedmont were holding, proclaiming and teaching the truth as it is in Jesus. There is a church in Italy that is older than the Church of Rome, and that is the Waldensian Church, as any one can see who will compare the Waldensian belief with that of the apostles, and then compare that of Rome with the apostolic belief.

The argument in our last article is one that almost any body can appreciate who has candour. Every body knows that within about 20 years two new articles of faith have been declared by the Pope, with excommunication of all who refuse to receive them, thus making the way of salvation a different thing from what it was before. As we go back we find one dogma after another coming into existence. We come to a period when the Christian Church of the Roman Empire was split into two, the Latin and the Greek church; and we find that the church of Christ had so far departed from the faith and single-mindedness of the Gospel as to place its dependance largely on the temporal power. The effect of the removal of the seat of empire by Constantine from Rome

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to Constantinople was to create a dominant power in the East, while it gave scope for the rise of a similar power in the West; and both in the East and in the West the church carried on her schemes of self-exaltation by means of the temporal power with which she was allied. As we go higher we find the bishop of Rome exercising spiritual jurisdiction over his own limited diocese and asserting no claim to any other; though at the same time we find the worldly element so developed in the church, that the bishops of different cities began to think that their title to honour had some connection with the greatness of the city where their see happened to be established. We propose now to look at some prophecies of the Scripture, the study of which will, we think, shed considerable light on the professed title of the Church of Rome to universal homage.

Epitome of News.

Saturday, September 18.

—*Pioneer:* 'We have heard of a brave thing which was done a few days ago at Jutog, near Simla. In the gun-room of the Mountain Battery stationed there, were some seventy leather ammunition-boxes, each containing eight loaded shells. From within one of these boxes a slight explosion was heard, and smoke seen to issue. There were eighteen or twenty men in the room whom the Sergeant on duty instantly ordered out of danger, and himself up-lifting the box by the two handles, he staggered out with the deadly load poised upon his chest, and deposited it full twenty yards away on the middle of the parade-ground. On eventual examination it was discovered that some of the friction-tubes had become displaced during battery practice, and worked away under the base of a shell, the weight of which had ignited them when the box was set down."

—*Times of India*, Madras, 17: "Last week 273 deaths from cholera occured at Vellore, which is still virulent. Thirty to forty deaths occur daily at Salem. All the schools are closed. The Collector has ordered two hundred rockets to be let off nightly. In Mysore cholera is decreasing, but has appeared slightly at Kurnool."

—Designs for a handsome building for the Alexandra Native Girls' School have been prepared. The building is to consist of two stories, and is to be erected on the Esplanade.

Monday, September 20.

—*Bombay Gazette:* Reductions in public departments have frequently, as soon as made, been found to have been injudicious, and, having originated in several instances in the freak or caprice of some high official, the vacancies have to be filled as soon as created. But, instead of inviting the discharged men to resume their former duties, the wise officials have indented on England for a further supply, and thus added to the number of Europeans in this country, whilst condemning those whom they have discharged to become idlers and loafers. The mode, too, of dealing with unemployed Europeans is very objectionable from every point of view; they are deported from place to place at the discretion of Mofussil Magistrates till many of them find their way at last to Bombay penniless and with no means of subsistence obtainable by any exertions of their own, and where they get locked up behind the high walls of the House of Correction."

—The liquor-dealers of Deolalee have a grievance. The new Commandant does not allow them full sweep.

Bombay Gazette: "It would appear that in the interest of the soldiers and the State it was necessary to put some restraint on the dealers, since it is a fact incredible as the statement may appear, that in one day, under the old *régime, six hundred dozen of beer were sold at Deolalee to one battalion of a European regiment.*"

—Correspondent of the *Bombay Gazette:* "The officers of the Marine Postal Service joined the service on the distinct understanding that their pay, to commence with, would average about Rs. 130 to Rs. 140, consisting of Rs. 60 pay, and the balance shore and wine allowances. But it appears that, owing to the ignorance and imbecility of those who represented Government, when the postal contract was arranged, the P. & O. Company could rescind the allowances at their pleasure, which they have just done."

This seems a hard case.

—*Bombay Gazette;* Allahabad: "Mr. Melvill will take charge at Baroda from Sir Richard Meade at the end of October as the Agent to the Governor General and not as Resident, which indicates that Baroda affairs will continue in the hands of the Government of India."

—The next Overland Mail from Bombay, after Friday next, will be on Monday week, the 4th October.

—*Spectator:* "That the Pope, next to a miraculous and peaceful interposition of Providence on his behalf, would like a short, sharp war, in which the Catholic horn should be exalted and the Protestant horn abased, and God be shown to be an Ultramontane, and he himself be restored to his autocracy in the Papal States, is very probable indeed, and in a self-satisfied old clergyman who honestly believes that his cause is God's cause, is not very blameworthy; but the Pope's wish, whether blameless or heinous, does not prove the Pope's power. He must use human instruments, and where is he to find them? In the rulers of the nations? Of the seven persons who actually or nominally dispose of great resources for war, three, the Emperor of Germany, the Czar of Russia, and the Queen of Great Britain, are convinced heretics, bound by every tie of custom, education, and interest to look upon the Roman Church has hostile or in error. It is contrary to the interest of all three that Italy should die. Of the remaining four, the Emperor of Austria, though a good Catholic up to a point—that is, until religion interferes with his personal ways—is as a monarch a Laodicean intent on the interests of his House and his people—ready to sign any necessary law however 'impious' eager to defend the Turk if the Turk will give him a province, and quite willing to ally himself with Gambetta if Gambetta could but secure to him the Wittelsbath heritage. The idea of his rejecting an English subsidy, because England makes Italian inviolability a condition of the cash, would create a smile even in a monastery. The King of Italy, though like all his House very superstitious, is excommunicated, and holds his throne by the tenure of not giving up the very lands which the Papacy wishes to regain. The first hint of such an intention would make Garibaldi Dictator of the Peninsula. The King of Spain, though a Bourbon and therefore, of course, Most Catholic, is powerless for foreign war; and Marshal MacMahon, though a Catholic, is a soldier and a Frenchman before all, and would no more scruple to place faithful Belgians under heretic Dutchmen, if that would give France back Alsace and Lorraine, than he would to fight a battle on Easter Sunday, or to storm the Vatican, if the road to his end lay there. It was Marshal MacMahon who, at Magenta, overthrew the Papacy. Or is it the nations in whom Rome trusts? The Austrians certainly do not want the revival of the old clerical system which so nearly drove them to rebellion; the Hungarians dread above all things the revival of the old dominion over Italy, which could be maintained only by the impartial dominance of the army throughout the Empire; the Italians want Rome for themselves, and not for the Pope-King; and the French, if they commence a crusade, intend to commence it for themselves, and not for the Roman priesthood."

—*Times of India:* "An amusing correspondent hints dislike of the New Magdalene, and finds fault with it on the ground that a demi-rep and impostor gets the sympathy which should be rightfully given to the virtuous young female whom she robs and keeps out of her aunt's home. We are afraid that the play is open to that very serious objection. The author's object of course was to show that people may be very penitent and capable of great self-sacrifice while they are to worldly eyes only the incarnation of wickedness. The lesson is one which can be usefully taught on the stage; the pulpit has preached it and inculcated the duty of Christian charity in all cases. Still Mr. Wilkie Collins pushes the doctrine to an extreme in this play. He shows us that a very wicked may be a very loveable and indeed noble individual, while one who has never injured another and has kept all the Commandments may be quite hateful."

—Mr. Andrew Wilson is already well known, says the *Athenæum*, "to the public as the author of one of the most interesting works relating to the Chinese Empire, namely his history of the suppression of the Tai-ping Rebellion by the Chinese under Col. Gordon. Mr. Wilson's 'The Ever-Victorious Army' suddenly brought into European notice the skill and fresh vigour of a pen long valued at its true estimate in the East. After a distinguished literary career in China, Mr. Wilson has latterly made Western India his home. Counselled, we believe, by his estimable father, the Rev. Dr. Wilson, of Bombay, one of the oldest and most respected missionaries of India, he took a trip through the upper valleys of the Himalaya and Kashmir, partly for his health's sake, partly for pleasure, and partly, no doubt, with the present book in view. Mr. Andrew Wilson is to be congratulated on the result of his arduous and somewhat romantic excursion. It is our pleasing duty to review a work which, as a record of travel, is worthy of high praise. 'The Abode of Snow' will at once win a conspicuous place in the favour of the reading public."

Tuesday, September 21.

—The *Bombay Gazette* calls attention to the case of Mr. Maneckjee Cowasjee Entee, Magistrate at Surat: "Mr. Entee instituted a suit in the Parsee Matrimonial Court at Surat, for divorce from Motecbaee, on the ground that she had committed adultery with a Parsee named Cursetjee Munchershaw Bilbilat. The case was heard before Mr. Birdwood, who was assisted by seven Parsee delegates from various places in Guzerat. The delegates concurred in refusing to give credence to the charges brought by Mr. Entee against his wife, and Mr. Birdwood dismissed the case and gave costs against Mr. Entee. As our readers would observe from the reports published by us a fortnight ago, Mr. Entee appealed to the Bombay High Court against Mr. Birdwood's decision, and the Judges, Sir Michael Westropp and Mr. West, dismissed the appeal without calling upon the counsel for the defendants, and again Mr. Entee had to bear the burden of costs. Some time ago, Bae Moteebaee presented a petition to Government, in which she forcibly set forth her wrongs, and stated that Mr. Entee had for certain reasons made false charges against her, in order that he might have his marriage with her dissolved. She represented 'that Maneckjee Cowasjee Entee, who, holding a responsible situation under the Bombay Government, may be presumed to be a man of education and intelligence, has in connection with the foul charge brought against your petitioner, deliberately and knowingly stated what was false.' She went on to say—'Maneckjee Cowasjee Entee not only perjured himself regarding the alleged adultery but suborned three other witnesses to assist him to establish his false charge against her.' Mr. Entee is District Deputy Collector and Magistrate at Surat; it would be very desirable, in the interests of the public, if Mr. Entee were furnished with an opportunity of explaining his conduct in his proceedings against his wife."

—According to the *China Mail* an important reform or a step towards progress is meditated by the Japanese Government. This is the abolition of the use of the Chinese character in all official documents, and the employment instead of the simple Hirá Kana which every Japanese can read. This will vastly facilitate the study of the Japanese language by foreigners, and consequently remove another of the barriers to intercourse between the Japanese and the nations of the West. The spoken language is said to be fairly easy to learn; and the chief stumbling-block to interpreters has been the cumbrous, unsuitable, and quite unnecessary written characters transplanted from China.

—Hongkong September 20:

The P. O. Str. *Sunda*, whilst proceeding with the Japan mails, struck upon a rock off the Island of Turnabout, on the 14th inst. The mails, passengers, and crew have all been saved and taken to Shanghai by the *Geelong*.

—Sixty Tonquinese Roman Catholics, under the charge of a priest, have been killed by Pirates, who it is supposed were instigated by the Aannamese authorities.

—A census of New York, which has just been taken, gives that city a population of 1,108,622.

—The following is an account of the new *Mann Boudoir* sleeping car said to be a great improvement on the Pullman. "It runs with wonderful steadiness, which is a considerable advantage; even when put at the end of a train which was going at 60 miles an hour, it oscillated very slightly. It has another advantage over the ordinary saloon car. Instead of being in one large compartment it is divided into small *boudoirs* for the accommodation of three or four persons. In these, the berths are placed one above another, like the berths of a ship, and are placed across the compartment, which prevents any rolling motion. The steps by which the upper sleeper mounts to his couch serve in the day time as a handy little table, at which the passengers can write comfortably, and the lower births make admirable sofa chairs. The operation of bed-making by the most simple and ingenious of processes can be performed in a couple of minutes. When the passenger is tired of his well-carpeted and upholstered private room, he may stroll up and down the corridors, in which there are a refreshment bar and lavatories. Electric bells are at the disposal of each

passenger, who by them can summon an attendant, whose special duty it is to wait upon the occupants of the cars. In winter the carriages can be kept at a uniform temperature by means of a heating apparatus, and in summer they carry an ice safe for the convenience of travellers. They are admirably lighted at night, and provided with a supply of reading lamps, in addition to the other lamps."

—*Statesman:* "Messrs. W. Nicol and Co.'s example in establishing a spinning and weaving factory at Secunderabad has brought to the front another company headed by a wealthy sowcar of Chudderghaut. The boiler of an engine to work the machinery arrived on Monday last."

Wednesday, September 22.

—A General Court-Martial has been ordered to assemble at Secunderabad for the trial, it is believed, of certain men of the 76th Regiment, who are charged with setting fire to a village, the inhabitants of which had refused to supply them with liquor.

—*Madras Mail:* "We regret to learn that on Thursday last, at about 4-30 p.m., three European soldiers belongiug to the Artillery Regiment at the Mount made their way, while in a state of intoxication, into the house of a dhoby, at Mylapore, during his absence, and attempted a criminal assault on the persons of his wife and daughter. The women were unable to cry out for help, as their mouths were stuffed with cloth, but a little boy who was in the house raised an alarm, and brought the neighbours to the rescue; and during the scuffle that ensued, the dhoby himself arrived, and his skull was beaten in by one of the soldiers, who was armed with a thick stick. The dhoby was removed to the Royapettah hospital, and died there this morning."

—They have been drawing a car bearing the image of St. Anthony round St. Xavier's Church, Madras, in procession order, in connection with the cholera epidemic.

—*Overland Mail*, Sept. 3. The new Servian Ministry which has been formed is decidedly anti-Turkish.

Lord Russell has publicly offered 50*l*, to a fund in aid of the insurrection.

The shooting of the Cuban, Virgas, who was taken by force from the British Royal mail steamer *Eider* at Porto Rico, is denied.

At the British Association meeting at Bristol the greatest interest has been excited in Mr. Clements Markham's report of the progress of the Arctic Expedition.

H.M.S. *Valorous* has returned. She parted with the *Alert* and *Discovery* on July 16, after coaling at Godhabn.

The Expedition encountered severe storms, and the *Valorous* was nearly lost on a rock.

The jury on the Royal yacht collision could not agree to a verdict. Ten were for a verdict of "Manslaughter" against Her Majesty's officers. A judge will now re-hear the case.

The Rev. R. E. Copleston is appointed Bishop of Colombo, Ceylon.

A handsome subscription is being raised for Capt. Webb, the swimmer of the Channel. He is received everywhere with great enthusiasm.

Seven persons have been killed and forty injured in a collision on the Mid'and Railway at Kildwick. The Scotch mail ran into an excursion train.

The corn harvest is nearly over, and the yield throughout the British Isles is considered excellent.

Mrs. Crawshaw's scheme to introduce into domestic life "lady helps" to fill maidservants' posts is receiving much attention.

The Bank of California and the National Gold Bank of San Francisco have suspended payment.

—It was not an enemy that sank the *Vanguard*, but it was sunk so cleverly that foreign builders of this class of vessel for war purposes will probably take a precise note of the way the thing can be done. There was a fog, certainly, but the *Vanguard's* staff were able to see a merchant vessel before them, though they could not take note of the grim *Iron Duke*, with its ram, coming aft. One idea seems to have possessed the officers of the *Vanguard*—to be very particular about the rule of the sea, and get out of the way of a sailing vessel; and so they turned the broadside of their own ship, though not in ignorance of the proximity of the *Iron Duke*, directly in its path. Cut down instantly, with an awful crash that left no chance for the magnificently costly vessel, the only thought was the safety of the five hundred hands who manned it. If we want evidence of the discipline observed in the ship we have it in the fact that all hands were saved, though, notwithstanding the water-tight compartments of the *Vanguard*, only three-quarters of an hour was given for all to be transferred to the other vessel.

The estimated value of the *Vanguard*, with materials on board, was £550,000.

In Williamson, Randolph, Franklin, and Jackson counties, Illinois, a most alarming and dangerous state of things exists. According to a report made to the Governor of the State, bands of mounted and armed men are roaming through these counties, not only robbing, but killing, whipping, and otherwise outraging such citizens as are obnoxious to any members of the gangs. The Governor has directed militia companies to be called out for the purpose of hunting them down.

—Messrs Moody and Sankey reached New York August 14: Messrs. Moody and Sankey were detained for some time at Pier No. 42, North River, in selecting their baggage, they having several trunks to take care of. Some of these trunks, Mr. Moody said, were full of sermons which well-meaning persons had sent to the evangelists, thinking that they might have occasion to use them. Mr. Moody proceeded at once to the Grand Union Hotel, where he took dinner, and then, to the disappointment of many of his friends, took the three o'clock train for his home in Northfield, Mass. He said, in reference to his future plans, that he and Mr. Sankey would hold revival meetings in this country similar to those held in England some time next Fall. The details had not yet been arranged. He wanted first to visit his new church in Chicago. In England they had been treated with great kindness, and had done a great work, which he hoped would have permanent effect. Mr. Sankey and himself needed rest for a few weeks, as they had taken no holiday while abroad for two years. During the voyage from England a spirit of religious fervour sprang up on board the *Spain*. Mr. Sankey sang at the request of the passengers, and prayer meetings, at which addresses were made by Mr. Moody, were held on the quarter-deck.

Thursday, September 23.

—*Bombay Gazette;* Allahabad: "The Railway line from Delhi to Lahore was re-opened yesterday, except the break near Kartarpore, where passengers change trains. The trunk road is still broken. Much damage has been done in Kapurthoola territory."

—Same: "Temporary interruption in the traffic on the B. B. and C. I. Railway has occurred, owing to seven or eight piers in the centre of the Saburmuttee bridge between Ahmedabad and the Saburmuttee Station being washed away about four or five miles to the north of Ahmedabad." Ahmedabad has been partially flooded.

—Fall of rain at Byculla 85 inches; Colaba, 81.

—H. H. the Nizam is to come to Bombay with 3,000 followers, at the time of the Prince's visit.

—*Athenæum:* "We question, Penny Gaffs included, whether there are less than fifty 'play-houses' in London, which nightly invite, by licence, or welcome without it, the portions of our three millions and a half that are in want of being amused."

—*Globe:* "Some time back certain spiritual manifestations of an undoubted character caused a considerable degree of excitement in the district of Georgia, United States of America. It was admitted on all hands that the phenomena exhibited were certainly non-natural and wholly inexplicable, and as a consequence the spiritualists triumphantly pointed to them as clearly demonstrating the truth of their doctrines. Such is the logic of spiritualism; any manifestation, or supposed manifestation, from table dancing to floating in the air, from showers of ice and flowers to self-playing accordions, is to be regarded as a point scored in favour of spiritualism. In the Georgia case, the house of one Mr. Surrency was for a time turned into a perfect pandemonium by the spirits. Crockery uninvited fell from the ceiling into the middle of the rooms, and brickbats, billets of wood and other articles flew about in the most mysterious and unaccountable manner. There was no human agency traceable or apparently possible, and greatly was the faith of the spiritualists strengthened in consequence, while many new converts were added to their ranks. At length the spirits grew weary, or felt that their mission was accomplished, and the phenomena ceased. More recently very similar manifestations commenced to exhibit themselves in another quarter of the State, the crockery, brickbats, and other portable articles performing exactly the same freaks to the astonishment and terror of every one. Unfortunately for the spirits, a certain vulgarly practical man, sadly wanting in faith, named McMillan, took the matter in hand, and after some close observation, detected a coloured servant girl in the act of taking a brick from her dress and hurling it into the middle of the room. Under the fear of legal prosecution she confessed that she was the sole author of the phenomena that had so puzzled and alarmed the household, and on further investigation it turned out that she had been in Mr. Surrency's service when the previous manifestations took place, and she admitted being the author of them. There are cleverer rogues than that coloured help whose tricks have escaped detection, but the difference between the tricks, as between the rogues, is only one of degree."

—In spite of all that has been said about France's preparedness for war, a writer in *Blackwood* affirms that her army is in a miserable state of disorganization. The (Edinburgh) *Daily Review* says: "The enemy of Germany is a much greater power than even France, for it is more subtle, more extended, more persistent. It is that Ultramontanism which rules the Vatican; which spoke through the mouth of even Cardinal Manning when eighteen months ago he talked to the league of San Sebastian of blood as the only means of ultimately giving the Pope what he claims as his rights; which tried its best through Louis Napoleon, and, for the time, unexpectedly failed. Not only is Ultramontanism always ready, but it is still more likely to induce France to act as cat's paw than any other Power. What other is there? Not Italy, which knows the Church of Roman too well to be deluded again, and is too weak to act alone in any case. Not Austria, which is a bundle of conflicting nationalities, half of whom hate Rome; at the best, Austria would be of use only when allied with France, as she would have been in 1870 but for the promptitude of Von Moltke. Not Russia, which the Curia is conciliating solely to detach her from hated Germany, for, the Greek Church apart, there lies deep in the heart of your true Ultramontane the hope of restoring Poland as the last means of aiding the Church in Europe, if France fails. Because Germany must fight the Vatican to the bitter end, and France is the Vatican's most likely tool, and because every day that passes strengthens the foe while continuing the intolerable strain on the German people. Berlin was ready, eager to fight last May. The new revelation regarding France that her army is still on paper, the effectives being only 250,000 instead of 425,000, as in the Budget for this year, is not then such a guarantee for peace as appears at first sight."

—Since the 1st of January 1858 the number of lunatics in Scotland, officially known to the Board of Commissioners in Lunary, has increased from 5,794 to 7,936.

—The *World* has an article on Lord Shaftesbury, "the Philanthropist of the Peerage," from which we make this extract: "In one respect Lord Shaftesbury has been exceptionally fortunate, or rather he has been fortunate because he has shown a combination of qualities—an integrity, an independence, a consistency, and a strength—which are themselves exceptional. As a rule, when men abstain from concerning themselves with those things which command the most brilliant recognition, and which insure the richest reward, the world in its consummate knowingness hints at the existence of a sinister and mysterious reason, or boldly asserts that the grapes are sour. And if the spectacle is sometimes beheld of the virtuous man, for his soul's good, turning aside from the highway of glittering temptation, he is assailed with a storm of jealous indignation. After thirty years of abstention from purely political life, during which he has received not one sixpence of the public money, and has appeared by no means uniformly in a light that his countrymen were disposed to view with favour and satisfaction, Lord Shaftesbury has commanded from the public his full meed of praise, deliberate but unstinted, and unanimous though tardy. He has, in fact, compelled society against its will to admire him. What Lord Shaftesbury might have done had he continued in the groove of official statesmanship may be considered doubtful. But we are not without data for an opinion. Lord Palmerston, notwithstanding the essential heathenism of his point of view as a statesman, would not have consulted Lord Shaftesbury as he did on ecclesiastical appointments unless he had believed in his discrimination; for though Lord Palmerston cared as little for the Church as most veteran cynics and men of the world, he was perfectly able to appreciate its importance as a national institution. Lord Shaftesbury, it may be said, possesses some of the most essential conditions of statesmanship—great knowledge of human nature, quick perception, a singularly retentive memory, and oratorical power of a high, if not the highest order. His fervid sympathies and his readily kindling imagination cause him to be one of the best platform speakers in England. His addresses in both Houses of Parliament on miscellaneous subjects have always been received as the utterances of a statesman."

—The original estimate of the cost of disestablishing the Irish Church was £8,650,000, amended after the final alterations in the Bill to £9,530,000. Even

this estimate is exceeded, and the cost will not be less than £11,560,000. On the other hand the value of the Church property proves to be greater by three-quarters of a million than Mr. Gladstone supposed. The Commissioners reckon therefore upon a surplus of £5,180,000.

—*Indian Statesman:* "A methodist tea-meeting was held, on Tuesday last, at the Town Hall, and we are at a loss to call to memory, any occasion when such a large assembly was witnessed. There were present about five hundred and fifty people, the Town Hall being literally crammed. The Hall was tastefully decorated, and the tables were well laid out. The refreshment consisted of cakes and tea. The object of the meeting was to procure funds for erecting a Methodist Episcopal Chapel at Mazagon.

"The programme of the evening was opened by the congregation singing a hymn, 'The Armour Bearer,' which was followed by prayer, offered by the Rev. Mr. Robbins. The Rev. Messrs. Harding and Park, Captain Oldham and General Phayre addressed the congregation.

"Hymns were then sung by the congregation, led by a choir of ladies and gentlemen. Two additional pieces were sung by the choir only, and one, a solo, 'Come unto Me,' by a gentleman who deserved great credit for the manner in which he rendered it.

"Mr. Gray, the organist of the Cathedral, kindly placed his services at the disposal of the meeting, and played two or three pieces.

"A subscription for the erection of the Chapel was started at the close of the evening to which a ready response was given, and the sum of Rs. 1,675 was at once guaranteed; this closed the meeting at about 10 o'clock. It was pleasant to notice the frequent exclamations of 'What a pleasant evening,' 'How I enjoyed myself,' &c.; and the remark from a gentleman, "The best evening I spent in India,' shows the enjoyment derived from an evening like that of Tuesday last."

Friday, September 24.

—Mr. M. C. Entee assures the *Bombay Gazette* that 'a perverse jury has given a deliberately false verdict,' in his case. "The verdict lay entirely in the hands of the delegates, and Mr. Birdwood, the presiding Judge, had no authority to interfere. The delegates had from the beginning showed an animus."

—*Bombay Gazette:* "There were 51 deaths in Lucknow city last week from cholera. Seven men of the 13th Hussars and two of the 65th Regiment succumbed to the disease last Sunday."

—*Indian Mirror:* "During the last few weeks Brahmo devotion has attained much greater depth and spirituality than was ever witnessed in any previous period of our church. It is now a demonstrated fact, thanks to the Brahmo Somaj, that the Unseen and Formless Spirit, whom philosophers delight in calling The Unknowable, may be approached and addressed with as much familiarity and sweetness of affection as the dearest visible divinity of the idolator. The chief features of our later prayers are a deep consciousness of the nearness of God, the frequent adoption of the dialogue form of communion and the plentiful use of metaphor and parables. Such prayers, for these very reasons, are not suited to the Brahmo public at large, and aught not to be offered in the presence of mixed congregations. The language in which they are couched must prove offensive to the public, and is agreeable and intelligible to none but devotees. It is to be hoped that such prayers will help to usher in the age of true communion in our Church."

—The M.A. and LLB. Examinations have been postponed from the 15th to the 22nd November 1875, and the BA., F.C.E., and L.C.E. Examinations have been postponed from the 22nd to the 29th November 1875.

—Deaths last week, 346.

—*Times of India;* Ahmedabad, 23: "The Saburmuttee is a roaring torrent; bridges are completely swept away. Trees, live stock, native houses, furniture, and other *debris* going down the river. The pumping-engine house washed down. The compound walls of Shaibag, where the Prince of Wales is to stay, are washed down, as are also the outbuildings. The natives have sought refuge in trees. Your Correspondent, with Messrs. Pendlebury, O'Connell, Mathew, Hargreaves, and others went to the spot by special train, and the waters rose so rapidly that the train could not get back, and the party were being hemmed in by the water. Your Correspondent and companions were upwards of two hours breast-high in the water, and waded and swum five miles, reaching Ahmedabad at night. Station and camp completely isolated from each other and from the city.

"Destruction in the city must be immense, as noise of falling buildings is continually heard, and it is almost entirely under water. All except the Mail Agent and the Locomotive Foreman have arrived from the river at Ahmedabad, but they are also considered safe.

"It is thundering, lightning, and raining, but the waters are now rapidly subsiding. There is a heavy flood also at the Mahi River, but the bridge is quite safe."

Selections.

JOSEPH MACKEY AT THE COLORED HOME.

On Wednesday afternoon, June 30th, Mr. Mackey conducted his usual weekly service which he has continued without interruption for over eight years before the inmates of the Colored Home, 65th street, New York city, in the chapel of that institution. From fifty to one hundred are usually present at this service. They consist entirely of colored people of all ages and both sexes, mostly the aged, destitute, infirm, and those afflicted with incurable diseases. Many of them are so sick as to be unable to leave their beds and rooms. These are visited and ministered unto by Mr. Mackey, at the close of the service in the chapel. These persons are from the most wicked and abandoned classes, yet, at the close of Mr. Mackey's service in the chapel, the conversions average about half a dozen weekly. He selected his text on this occasion from Lamentations, iii. 9: "Wherefore doth a living man complain."

All that a man hath will he give for his life. You are willing to part with your arm, or eye, or health even for your life. You are all here comfortable, cared for at this "Colored Home," why not make the best of it? I am a living man, although my circumstances may all be changed; but I am alive, why should I complain? The Bible speaks of murmurers being cast into the pit, with adulterers. Nobody wants anything to do with you always complaining in your wards and on your sick-beds. If you approach a business man with a long complaint about your misfortunes, he will say to you, "I am sorry for you, good bye." He wants nothing to do with you.

He thus continued a adapt his teachings in the true spirit of the gospel to the capacities and needs of his hearers. [For lack of space some interesting extracts are omitted.] He concluded with these words: "Say to the Lord you will give up your complaining, and say to the Lord, 'Give me a new heart, a new life, that shall be useful to the world.' Will you do this, this afternoon? Pray the Lord help you to do it. Amen."

After singing, Mr. Mackey asked those Christians present to give their testimony.

Aunty Jones, a colored and blind old saint, about 72 years old, arose and said: "I praise the Lord for what I have seen in his house this afternoon. Thank the Lord he has opened my eyes (she was blind) to see Jesus as my friend. Thank the Lord for that! I intend to live for the Saviour and walk the golden streets! Brethren and sisters, do not go down to the place of perdition."

"Shall we meet beyond the river" was then sung with wonderful sweetness and power. Another said, "The Lord help me to walk on the line." Another, "I do not feel like looking back, or going back. I am trying every day to walk closer to God. I try to make my last days my best days." Another said:

I love God's commandments and they are not grievous. I've been reading the book of Revelation, and although I could not understand the whole of it, I learned that there was a good time for the righteous, and we have a good time all the way. I don't go back to Egypt; it's a strange way if we are following Jesus. We're just as much at home with Christ whether we're young or old. Let us be faithful to God and we shall have a big reward bye and bye.

"Safe in the Arms of Jesus" was then sung. Sister Dunning (one of the missionaries) said:

I am still in earnest and I love the way better than I have before, and I think everybody ought to have the Lord for their friend. We always have pleasure, if we have God dwelling in our hearts, he never fails us, never disappoints. Oh, I am willing to be deprived of everything here, because I know I've got a mansion up yonder! I love him as I never have before. I am glad his promises are true, he leads and I follow on. It is good to give up the world to get religion in the soul. I know the Lord is able to help me through.

After singing, another, an old man, said: "Since the tenth of March, 1810, I have been in this way. Pray for me." Another aged man:

When I heard the preaching and the sisters rejoicing I felt the spirit of the Lord sweeping through me, and I hope I never may forget the sermons from Wednesday to Friday and Friday to Sunday. Sister Dunning said she was wondering what those are doing in heaven to-day, who have passed away from among the inmates of the "Colored Home" within the past few weeks. Are they not praising God that they have been permitted to pass through trials here? Several who were converted at the last Wednesday meeting, two weeks ago, have died.

Again a hymn, and among other testimonies this: "I feel it is a privilege to follow Jesus anywhere he leads me." Mr. S. Irwin, one of the missionaries, invited all who wished to become Christians to rise, saying: "God has said, if we will open the door of our hearts, he will come in and abide with us. A preacher once said, 'We may not have all we want, but we certainly have all that is due to us.'" At the close of these remarks, four or five arose and came around the altar to be prayed for. All the professing Christians were invited to come forward around the altar and join in a few short prayers for those who had asked prayers. After which a short address was made by your correspondent, and the meeting was dismissed with the benediction.

Mr. Mackey stationed himself at the door of the chapel, and as the people went out gave to each a piece of money, according to their needs. He then visited the sick and infirm in the various wards, and gave to each a gift and spoke a word to each concerning the welfare of their souls.

A SKETCH OF MR. MACKEY'S CAREER.

Mr. Mackey's career has been so marked that I send you a few incidents that cannot fail to interest your readers. He is now in the prime of life, only forty-two years of age, with a physical and mental constitution that is the type of health.

He was born in New York in 1832. His father, a staunch Presbyterian, designed him for the ministry. But circumstances compelled him early to enter on the stage of life. After trying several kinds of business, among others the study of the law and reporting for the N.Y. *Tribune, Evening Post,* and *Philadelphia North American,* he was married in 1856, and the same year became proprietor of the commercial newspaper known as the *United States Economist and Dry Goods Reporter.* Afterwards he established *Mackey's Office Directory, Steamboat and R. R. Guide and Express Telegraph and Shipper's Guide.*

He was brought to Christ about eleven years ago. Previous to this time, he had been a wicked and careless man, indulging in drinking and smoking as impulse or temptation beset him. His conversion was remarkable and in this wise: In the winter of 1863, while reading an obituary he had written of a young man who was drowned, he was seized with such convictions of his sinfulness, that he rushed out of the office, calling on God to have mercy on him. For three days, he suffered great mental agony, night and day. At length he found peace in believing in Jesus; and ever since his cry has been, "Lord, what wilt thou have me to do?"

From this time, his business prosperity commenced, and has been very great ever since. His entire business is consecrated to the Lord, and he says "the Lord takes care of it." He at once purged his business of every unclean thing. He had several years previous to his conversion, received $500 as "hush money," agreeing not to expose a merchant who had smuggled goods. He at once went to this man and paid him back the whole amount with interest. Over the desk in his office is suspended the motto: "*Are you acquainted with Jesus?*" Painted on the wall above are the following Scripture mottoes: "Be ye also ready," etc., "Watch therefore," "Behold I come quickly," and others. Over the clock, "Time is short," "Lay not up for yourselves treasures on earth," etc. The following verse is painted high on the wall:

My all to Christ is given,
My talents, time and voice,
Myself, my reputation,
The lone way is my choice.

On his office wall hangs the portrait of a poor, blind, old colored woman, with a face radiant with heaven, (Aunty Jones, of the Colored Home.) Should you transact any business with him, your attention would be called to your soul's salvation before you left his office. He believes in his full and perfect salvation, and as a consequence he believes in full and perfect consecration. He says that a good word fitly spoken is better than a thousand dollars, and that the Colored Home is his Wall Street, where he lays up treasures in heaven. He never allows any business engagement, however important, to keep him away from the Wednesday afternoon meetings.

Mr Mackey's annual charities amount to about $10,000 which is about one-third of his whole income. In the past eleven years he has given away to Christian and benevolent objects $100,000. During that time he has purchased two churches, for which he paid $19,000 and $17,700 respectively. In one of these he supports the minister and all the church expenses. This church has become nearly self-supporting, and Mr. Mackey will then seek some other church that needs help.—*Advance.*

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

It is wonderful how much God has made over to His children; and yet many of the friends of Jesus fail to believe that Jesus means all He says, and are ready to take 10 per cent. when He loves to pay to the full all He has promised. It is the will of God, even your sanctification; and if you have not obtained it, it is not because it has not been willed to you. The promises are sure, if you use them with the name of Jesus attached.

God is pleased when we glorify Christ, and nothing glorifies Him more than to tell what He has done for us. He is able to keep in perfect peace, and will abide with those who keep His commandments. Where the abode of Jesus is there is peace and blessedness. There are those who think it wrong for Christians to be joyful and happy. Feeling oppressed under a fearful sense of duty, and conscious that they fail to perform their whole duty, they think they ought to be solemn and sanctimonious, and enjoy nothing. But Christ says that our joy may be full. Having stepped firmly out on to the Rock Christ Jesus, we need not be constantly examining the foundation, grubbing among the dead works and doctrines; but we know that the foundation is sure, and Christ is able to keep us from falling. Obeying God and trusting in Christ, and not our strength, we have victory, and our joy is full.

If ministers and others having charge of prayer-meetings would place themselves and it in the hands of the Lord, instead of being a care the meeting would be a luxury. To man who is represented as leaving the earth and traveling towards the sun, when he starts it seems as though he might span the sun; but the further he goes, the larger it looks; and as he proceeds, he reaches a point where it seems to half fill the heavens; and he still goes on, till the sun fills the whole horizon of his vision. When we first give ourselves to Jesus He does not, comparatively speaking, seems so large; but all we see of Him is ours. As we go on every day He seems to increase; and we say, as He increases, this *increase is mine;* and we may go on till, whether we look north, south, east or west, we shall see nothing but Christ, and say He is all mine.

It is for us to stand up for Jesus, not only when in company with those who are in sympathy with the doctrine of holiness, but at all times, in all places, and in any way that the Holy Spirit may direct, regardless of the censure of others. It is not so much our experience in God as God in our experience.

A great many Christians, when about to exchange worlds, when asked how they feel, will tell you that everything is right, and yet do not care to talk about God's Word, or the Gospel, but seem to be smoothing their path into the other world.

Jesus loves to answer prayer, and give to the timid one, if obedient, a holy boldness; takes away the quick temper, and gives patience and long-suffering; gives the oil of joy for mourning; and fills with the perfect love which casteth out fear.

It is an inestimable privilege to be even the most insignificant member of Christ's body, to be controlled by Him, the living head.

Were the Israelites who were bitten by serpents entirely and immediately healed by looking at the fiery serpent? Is looking unto Jesus less efficacious than looking at "the brazen serpent?" "As Moses lifted up the serpent in the wilderness, so has the Son of Man been lifted up," not that we may be saved twenty or forty years from now, or when a disembodied spirit, but He died to save us now from all unrighteousness.

The way of sanctification is by faith in Christ. We must lay aside everything that hinders faith. "How can ye believe, if ye receive honor one from another?" We must forgive, if we have aught against any; and if any have aught against us we must seek to be reconciled; and separating ourselves from everything that God hates, and doing God's holy will, we may rely on God as One who never fails, but will keep what we have committed to Him, and will save us to the uttermost.

If the Church lived nearer to God it would suffer more persecution, for the world is at enmity with God and with those in whom God dwells.

We are "complete in Him" who is our "wisdom, righteousness and sanctification."—*Zion's Herald.*

"SPEAK EVIL OF NO MAN."

"Time was when I believed that wrong
In others to detect,
Was part of genius, and a gift
To cherish, not reject.

"Now, better taught by Thee, O Lord,
This truth dawns on my mind,
The best effect of heavenly light
Is earth's false eyes to blind."

"Having in my youth notions of severe piety," says a celebrated Persian writer, "I used to rise in the night to watch and pray, and read the Koran. One night, as I was thus engaged, my father woke. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, while I alone wake to praise God.' 'Son of my soul,' he answered, 'it is better to sleep than to wake to remark the faults of thy brethren!'"

One of the dangers of any supposed progress in the Christian life, is that of censure of the ways of our brethren, especially when we have been misunderstood and opposed by them. Yet He who said, "*Steal not!*" said also, by the same voice of authority, "*Speak evil of no man!*" That is, to say hurtful things of another unnecessarily, or when not required for the service of our Lord.

The prophet Isaiah had known his scarlet sins made "white as snow," and the "red like crimson" made "as wool." Yet when he came into the awful presence of the Lord upon His throne, and heard the voice of the seraphims crying, "Holy, holy, holy is the Lord of hosts," he so felt his remaining and hitherto unseen evil, that he cried out, "Woe is me! for I am undone; *because I am a man of unclean lips,* and I dwell in the midst of a people of *unclean lips.*" But he did not continue under or in this confessed evil, for the seraphim took a coal from the altar of sacrifice and laid it upon Isaiah's lips, with the words, "Lo, *this* hath touched thy lips, and thine iniquity is taken away, and thy sin purged." It was *then* that, with cleansed lips, he could offer to bear the message of the Lord, "Here am I, send me." (See 1 John i. 9.)

There is, perhaps, no sin so inwrought through the lives of Christians, and often so hidden from themselves as not even to alarm their consciences, as speaking evil of their brethren. It glides insensibly into the hourly intercourse of life; it entwines itself into our most sacred friendships; it pours its poison into the holy sanctuary of a Christian home, and is forgotten from its almost unconscious universality. Where the believer has come to the point of entire consecration and trust, he is not thereby made complete, but merely endowed with increased sensitiveness of conscience, and the power of faith for victory over discerned sin. Serious evils, as yet beyond the range of his knowledge, may still hide themselves, and old habits may yet throw their shadow forward into the brighter sunshine which has dawned upon his life. The accustomed evil is, it may be, so wrought into the warp and woof of his being, that it requires more light to thoroughly expose its true character:

"For habits linger in the soul;
More grace, O Lord! more grace;
More sweetness from Thy loving heart,
More sunshine from Thy face!"

I would, therefore, that I might write over the doors of every social gathering, in every apartment for family meetings, within every place of Christian convocation, above every pulpit, at the heading of every religious periodical, and in the heart of every Christian—

"SPEAK EVIL OF NO MAN!"

Let such a horror of the sin fall on you as you now feel for drunkenness; put it among the impossible things to which you reckon yourself dead. If the old habit breaks through again, acknowledge it as a most direct disobedience of the expressed will of God; confess it with your face in the very dust, and forsake it as you forsake lying. Remember that the whole moral law is contained in these two precepts, "Love the Lord," and "Love thy neighbor," and that speaking evil of your neighbor is a most flagrant and unmistakable disobedience to one of these precepts. Speaking evil of your neighbor is only a less sin than speaking evil of the Lord, and is, in fact, done against Himself.

The world translated "blaspheme," or to speak evil, is used in the Scriptures six times for speaking evil of our fellow-men. "Evil thoughts" and "evil speaking" are classed by our blessed Lord along with murders, adulteries, and thefts. He who speaks evil of his brother wrongfully, is literally and scripturally guilty of blasphemy. Satan is "the accuser of the brethren," and from his so acting, is called "*diabolus,*" mostly translated "devil," and when applied to men, "slanderer" and "false accuser." (See 1 Tim. iii. 11; 2 Tim. iii 3, and Titus ii 3.) False accusation is "diabolical."

But do not stop with keeping your mouth as with a bridle. Out of the old or natural *heart* come evil speakings; and if you find yourself prone to this sin, there is something wrong in the fountain which sends forth these bitter waters along with the sweet. Let the light of God into this dark hole of corruption. Do not shrink from the exposure. It is far more foul and loathsome than you think. The complete uncovering of the inward root of bitterness is needful for its correction. It is the work of Christ to sweeten the fountain at its source, and to change the sap at its very root—to create a clean heart, and to put His own law within it; so that the outflow shall henceforth be love, joy, peace, long-suffering, gentleness, goodness, faith. Meditate on each of these fruits separately, I pray you, my reader, and realize to what extent you are lacking in them. As you do so, do not despair of their becoming yours through grace. Rather yield yourself to God as one "alive from the dead," henceforth to "walk in the Spirit, and accept the decisive declaration of emancipation from the power of sin,—"AND YE SHALL NOT FULFILL THE LUSTS OF THE FLESH."

The sense of a spiritual need is God's first gift toward having it supplied. The *way* of supply is through a promise of God's word; the *means* are through faith, "the victory which overcometh the world;" the *time* is *now*; the *method* is to take a text of Scripture, to face it as a distinct promise made to ourselves, and to prove it by believing it steadfastly, till that which is true in God becomes also true in our own experience: "Thy Word have I hid in mine heart, *that I might not sin against Thee.*"

When God commands us to "*Love one another fervently,*" He indicates the *means* in the words, "Seeing ye have purified your souls in obeying *the truth through the Spirit.*" The precept, "As the truth is in Jesus," is "that ye put on the new man, which after God is created in righteousness and true holiness." And "the love of God shed abroad in our hearts by the Holy Ghost,"—is what is meant by "*through the Spirit.*" In these two thoughts of putting on Christ, and receiving "the love of God" by the special work of the Holy Spirit, we have the means for the realizing the otherwise hopeless "unfeigned love of the brethren." This will not only make us to "*speak evil of no man,*" but so to "dwell in love" and in God, as to abhor evil speaking as we hate lying, stealing, and drunkenness. To those who have learned as to the principle what it is to "put on the new man," we need now speak only of its application to a duty, to which their consciences have not yet been fully aroused,—of the absolute avoidance of speaking evil, and of the cleansing of the source from which it proceeds. It is a comfort here that we do not have to depend upon the failing natural emotions of our own hearts, but rather upon the reception "through the Holy Ghost" of "the love of God" into the being.

This "love of God" is not merely the quickening of our own poor moral emotions, but the eternal, unchangeable character of Him who is declared to be "Love" itself, placed within us; the love of Him who sits eternal in the heavens, and who looks down with unaltered and undimmed love upon the myriads of His rebellious creatures; the love of Him who prayed for His murderers, and whose first act in resurrection was to pardon those who had just "taken, and by wicked hands crucified and slain Him;" it is, in fact, God, who *is* Love, Himself in the heart taking the place of self. Because it is divine, it is not strange that this love of God, put into even human hearts, "suffereth long and is kind, envieth not, is not easily provoked, thinketh no evil, beareth *all* things, hopeth all things, endureth all things, and never faileth." Knowledge, apart from love, puffeth up, as wind a balloon; but divine love, like granite, can "endure" any pressure, and never faileth. Faith and hope fade before the opened vision of heaven; but love is the greatest, for it is the character of God, and the eternal element of the redeemed.

My reader, if this is your need,—if it is the gift of God, if it is to be received by faith, keep it before you day and night; seek it early and late; let it be your last thought as you lay your head upon your pillow; your cry to God in the night watches, and your waking petition, that God will shed abroad *His own love* in your heart by the Holy Ghost, so that the love wherewith the Father loved Christ may be in you (See Romans v. 5, and John xvii. 26). If you be not yet conscious of it, despair not, but seek in

the searching light of God for whatever in yourself hinders its reception. Do not rest until it is received —until you realize an abhorrence, even of needlessly thinking evil of any one, much more of expressing unkind judgments in words.

Above all, I would most solemnly warn my reader against speaking evil, or even slightingly, of those who are called of God to preach His Gospel, even though they may not as yet recognize, or even may oppose, truths dear to you. They are in a peculiar sense God's messengers, and, as you value God's message, beware of saying one word to lessen its power in the hearts of those around you, in whose minds the Gospel and its preacher are largely identified. A slighting allusion to a personal peculiarity or defect will often close the hearer's mind to the message. Even if the herald of the Gospel fail in his practical life, speak of it to no man but to God. Intercede for him, and you will find your mouth closed towards others.

A Christian lady, whose husband was as yet unconverted, as she left the church, made a critical remark upon the preacher. As her eye met her husband's face she saw that he was in tears. She had placed an obstacle to obstruct the entrance of the Gospel into her husband's unregenerate heart. Never again, my reader, risk doing the same thing. If the devil tempt you to it, overcome the attack by praying for the preacher. Be silent, and intercede where you cannot praise. Your own shortcomings may well exhaust all your powers of criticism, and a cry for more light may discover to you depths of evil, unsuspected as yet, which may well consume all your powers of criticism. Have abundance of charity for the failings of others, but none for your own.

"Yes, they have caught the ways of God,
To whom self lies displayed
In such close vision, as to cast
O'er others' faults a shade.

"A bright horizon out at sea
Obscures the distant ships;
Rough hearts look smooth and beautiful
In charity's eclipse.

"Sweeten my bitter-thoughted heart
With charity like Thine,
'Till self shall be the only spot
On earth which does not shine."

R. P. S.

"VICTORY! JOY! REST!"*

THERE are so many misapprehensions abroad regarding the views held by those Christians who are earnestly urging their brethren to follow the Lord wholly, to yield themselves entirely to God, and to believe the teaching of the Holy Ghost in the Word of God relative to sin not having dominion over them, that I have thought it well to show what Christians of proved worth have said on the subject, and then to give extracts from letters recently received from Christians, who, having been freed from legalism through the power of God, are rejoicing in a rest, joy, and victory, in and through the Lord Jesus Christ, hitherto unknown to them, into which they have been guided by the Holy Spirit; whose hearts are filled with abundant praise and thanksgivings; and who fully realize that the Lord Jesus Christ "is able even to subdue all things unto Himself." . . . . . .

About 1860, Dr. Robert S. Candlish, Minister of Free St. George's Church, Edinburgh, uttered the following words, whilst giving lectures on 1 John ii.: "Why am I troubled? What is it that distresses and vexes me? Alas! it is no mere vague consciousness of imperfection. It is some specific 'thorn in the flesh' buffeting me. When I would pray, my soul cleaves to the dust; when I am in my closet, with my door shut against all the world, all sorts of worldly thoughts intrude. I seek to control my temper, and some slight provocation oversets me. Try as I may, I am sure to fail. Is there never to be an end of this weary, heartless, fruitless struggle? Is it to be always thus—sinning and repenting, repenting and going back to sin?

"Nay, let me hear John's loving words: 'My little children, *these things* write I unto you, that ye sin not.' Believe *these things*, realize them, act them out, act upon them. There are such things as, if believed, realized, acted upon, and acted out, will make it possible for you, '*not to sin*'; for they are such things as, if thus apprehended, *change the character of the whole struggle*. They *transfer it to a new and higher platform*. We are brought into a position in relation to God, in which holiness is no longer a desperate negative strife, but a blessed *positive achievement*. Evil is overcome with good." . . .

* From a little book under this title, by the author of "Christ the Power of God." *Morgan and Scott.* 1d.

Dean Alford has made the following remarks on 1 John iii. 22: "Whatsoever we ask we receive from Him, because we keep his commandments and do those things that are pleasing in his sight." "*Out of Christ* there are no good works at all. Entrance into Christ is not won nor merited by them. In Christ every work done by faith is good, and is pleasing to God. The doing of such works *is the working of the life of Christ in us*; they are its signs; they are its fruits; *they are not of us, but of it and of Him.*"

From A——. January 21, 1875.—"My heart is full of gratitude to our heavenly Father of bringing—— amongst us. I have been so slow to go up to possess the land! but at last the desert is passed, and I see before me the length and the breadth of the land—the treasures that Jesus has for me in himself. I quite understand now the entering into rest. I cannot express to you how happy I am, how every morning I wake rejoicing at the prospect of serving Jesus, and doing nothing but his will during the day.

"I had been for some months in a curious frame of mind, growing in grace, on the one hand, sometimes, and at others sinking deeper and deeper in doubt. I went through terrible temptations in this form. Now I feel so sure, all doubt is gone, I *believe*. . . . I trace so clearly the loving Fatherly hand that has been educating me, which I was always so afraid would leave me to myself. The Epistle to the Hebrews was revealed to me in quite a new light during the Week of Prayer."—*(Christian.)*

REV. SHOLTO DOUGLAS IN CHINA.

To the Christian.

HAVING seen in your number of April 8 last an account of Mr. Douglas's Mission in Madras, we have thought it might be of interest to some of your readers to hear of his visit here. He arrived from India by the mail on the morning of May 22, intending to proceed by the same steamer to Shanghai after the usual detention of some twenty-four hours. We were, however, agreeably surprised on the same evening to hear from him at the usual Saturday prayer-meeting, held at St. Paul's College, that he had been invited by the Bishop and had arranged to remain for a short time in Hong-Kong and hold a series of prayer-meetings and special services. These meetings commenced at the Chapel of St. Paul's College on the following Monday, and were continued daily throughout the week. They were well attended, and were indeed a time of refreshing to those who have found peace; while we have reason to know that to others Mr. Douglas's evangelistic addresses were, with God's blessing, the means of bringing home the gospel of Christ. After the address, prayer was offered by some of those present, and we cannot doubt that a rich blessing was received. Several Chinese converts were present as well as Europeans.

During the following week a series of special services were held daily at 5-30 p.m., in the chancel of the Cathedral. A circular letter was sent round, signed by the Bishop, the Colonial Chaplain, the minister of Union Church, and the English and German missionaries stationed here, asking attendance at these services.

The circular is headed, "Increase in us True Religion," and states, "The words at the head of this page are familiar to us all. We have often used them in prayer together. Have we ever thought what they mean? Have we received the answer? 'True religion means having God in all our thoughts and plans and ways; it means the recognizing of God and Christ in our most ordinary transactions; it means not merely morality or general uprightness, but it means the principle of all morality—the love and fear of God in Christ in the heart. In one word, it means life in the soul. 'He that hath the Son of God hath life, and he that hath not the Son of God hath not life.' Is this the character of our religion? If not, ought it not to be so? You have your own temptations and difficulties and dangers in this place. 'True religion' can alone help you in all. Is it not worth an effort to obtain possession of such a blessing? Called by different names in the Church of Christ, we yet unite in entreating you all to attend these services. Let those come who are already trying to live to God—perhaps greater earnestness will be infused into their religion. Let those come who are honestly conscious that they are living without God, while yet belief in Him is not cast off—perhaps they may find life to their souls. Let those come who are disposed to entertain doubts about the Bible and the way of salvation—perhaps a light may surprise them as they join in such services that will clear up much that is now dark. Come all, and join in asking that God may visit us in truth. We are living among the heathen. We profess to have a better religion than they. They themselves doubt it, as they see the lives of many of those who 'profess and call themselves Christians.' For the honour of our Saviour, for the sake of our immortal souls, for the sake of the heathen, let us 'arise and go unto our Father, and let us say to Him, Father, I have sinned against heaven and before Thee.'"

On the first evening, May 31, a typhoon was commencing, and it was hardly possible to get a chair to venture out; still there were a few persons present, and Mr. Douglas called our attention to the undoubted fact that God must have had some special object in thus ordering the winds and the waves at this especial time. The other services were well attended, and many remained to the after-meetings.

On the 5th inst., as a result of Mr. Douglas's efforts, under God's blessing, a well-attended meeting was held at St. Paul's College by those interested, and an association was formed, to be called "The Hong-Kong Christian Association," with the Bishop as president, and the Colonial Chaplain and the minister of Union Church as vice-presidents, and a lay committee. The Association now holds weekly meetings for prayer and the study of God's holy Word, and a general meeting once a month. Further means for usefulness amongst the soldiers and sailors here are also contemplated. Wednesday evening services have also been commenced at the Cathedral.

On the following Sunday, June 6, Mr. Douglas preached an impressive sermon in the morning at the Cathedral, and afterwards administered the Sacrament of the Lord's Supper; in the evening he preached at Union Church to a fair congregation.

On the Monday he left for Canton, where he has held a series of services; and on the 24th inst. he left Hong-Kong for Amoy, *en route* for England *vid* America.

Hong-Kong, June 30. WILBERFORCE WILSON, C.E.

RESULT OF KINDNESS.

A SERVANT of the Rev. Rowland Hill suddenly died, and his master preached his funeral sermon to a numerous audience, in the course of which he mentioned the following anecdote:—

"Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth when I assert that for a number of years past he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal; and yet this very man, this virtuous and pious man, was once a robber on the highway! More than thirty years ago he stopped me on the high-road, and demanded my money. Not at all frightened, I argued with him. I asked what could induce him to pursue so iniquitous a course of life. 'I have been a coachman, sir,' said he, 'but am now out of a place, and, not being able to get a character, can get no employment, and am therefore obliged to resort to this means of gaining a subsistence.' I desired him to call upon me. He promised he would, and kept his word. I talked further with him, and offered to take him into my service. He consented, and ever since that period he has served me faithfully, and not me only, but he has faithfully served God. And instead of having finished his life in a public, ignominious manner, with a depraved and hardened mind, as he probably would have done, he has died in peace, rejoicing in hope, and prepared, we trust, for the society of just men made perfect."

Miscellany.

—The power of Christian kindness from a sermon by Dr. Talmage:

About thirty-five years ago there was a great quarrel in the Presbyterian family. Ministers of Christ were thought orthodox in proportion as they had measured lances with other clergymen of the some denomination. The most outrageous personalities were abroad. As, in the autumn,

A HUNTER COMES HOME WITH A STRING OF GAME,

partridges and wild ducks, slung over his shoulders, so there were many ministers who came back from the ecclesiastical courts with long strings of doctors of divinity whom they had shot with their own rifle. The division became wider, the animosity greater, until after a while some good men resolved upon another *tack*. They began to explain away the difficulties; they began to forgive each other's faults; and lo! the great Church quarrel was settled, and the new school Presbyterian Church and the old school Presbyterian Church became one. The different parts of the Presbyterian order, welded by a hammer, a little hammer, a Christian hammer that the Scriptures calls "a soft tongue."

You have a dispute with your neighbour. You say to him, "I despise you." He replies, "I can't bear the sight of you." You say to him, "Never enter my house again." He says, "If you come on my door sill, I'll kick you off." You say to him, "I'll put you down." He says to you, "You are mistaken; I'll put *you* down." And so the contest rages, and year after year you act the unchristian part, and he acts the unchristian part. After a while the better spirit seizes you, and one day you go over to the neighbour, and say, "Give me your hand. We have fought long enough.

TIME IS SO SHORT, AND ETERNITY IS SO NEAR,

that we cannot afford any longer to quarrel. I feel you have wronged me very much; but let us settle all now

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in one great hand-shaking, and be good friends for all the rest of our lives." You have risen to a higher platform than that on which before you stood. You win his admiration, and you get his apology. But if you have not conquered him in that way, at any rate you have won the applause of your own conscience, the high estimation of good men, and the honour of your God who died for His armed enemies.

"But," you say, "what are we to do when slanders assault us, and there come acrimonious sayings all round about us, and we are abused and spit upon?" My reply is: Do not go and attempt to chase down the slanders. Lies are prolific, and while you are killing one, fifty are born. All your demonstrations of indignation only exhaust yourself. You might as well, on some summer night when the swarms of insects are coming up from the meadows and disturbing you and disturbing your family, bring up some great swamp angle," like that which thundered over Charleston, and try to shoot them down. The game is too small for the gun. But what, then, are you to do with the abuses that come upon you in life! You are to live them down!

I SAW A FARMER GO OUT

to get back a swarm of bees that had wandered off from the hive. As he moved amid them they buzzed around his head, and buzzed around his hands, and buzzed around his feet. If he had killed one of them they would have stung him to death. But he moved in their midst in perfect placidity until he had captured the swarm of wandering bees. And so I have seen men moving amid the annoyances, and the vexations, and the assaults of life in such calm, Christian deliberation, that all the buzzing around about their soul amounted to nothing. They conquered them, and, above all, they conquered themselves. "O," you say, "that's a very good theory to preach on a hat might, but it won't work. It will work. It has worked. I believe it is the last Christian grace we win. You know there are fruits which we gather in June, and others in July, and others in August, and others in September, and still others in October; and I have to admit that

THIS GRACE OF CHRISTIAN FORGIVENESS

is about the last fruit of the Christian soul. We hear a great deal about the better tongue, and the sarcastic tongue, and the quick tongue, and the stinging tongue; but we know very little about "the soft tongue that breaketh the bone." People read Hudibras, and Sterne, and Dean Swift, and the other apostles of acrimony, but give little time to studying the example of Him whom was reviled, and yet reviled not again. O that the Lord, by His Spirit, would endow us all with "the soft tongue that breaketh the bone."

(2.) I pass now to the other thought that I desire to present, and that is, *kindness as a means of usefulness*. In all communities you find sceptical men. Through early education, or through the maltreatment of professed Christian people, or through praying curiosity about the furture world, there are a great many people who become sceptical in religious things. How shall you capture them for God? Sharp argument and sarcastic retort never won a single soul from scepticism to the Christian religion. While powerful books on "The Evidences of Christianity" have their mission in confirming Christian people in the faith they have already adopted, I have noticed that when sceptical people are brought into the kingdom of Christ it is through the charm of some genial soul, and not by argument at all.

MEN ARE NOT SAVED THROUGH THE HEAD;

they are saved through the heart. A storm comes out of its hiding-place. It says, "Now we'll just rouse up all this sea;" and it makes a great bluster, but it does not succeed. Part of the sea is roused up—perhaps one-half of it or one-fourth of it. After a while the calm moon, placid and beautiful, looks down, and the ocean begins to rise. It comes up to high-water mark. It embraces the great headlands. It submerges the beach of all the continents. It is the heart-throb of one world against the heart-throb of another world. And I have to tell you that while all your storms of ridicule and storms of sarcasm may rouse up the passion of an immortal nature, nothing less than the attractive power of Christian kindness can ever raise the deathless to happiness spirit and to God. I have

MORE FAITH IN THE PRAYER OF A CHILD FIVE YEARS OLD,

for bringing an infidel back to Christ and to heaven, than I have in all the hissing thunderbolts of ecclesiastical controversy. You cannot overcome men with religious argumentation. If you come at a sceptical man with an argument on behalf of the Christian religion, you put the man on his mettle. He says: "I see that man has a carbine. I'll use my carbine. I'll answer his argument with my argument." But if you come to that man, persuading him that you desire his happiness on earth, and his eternal welfare in the world to come, he cannot answer it

What I have said is just as true in the reclamation of the openly vicious. Did you ever know a drunkard to be saved through the caricature of a drunkard? Your mimicry of the staggering step, and the thick tongue, and the disgusting hiccough,

ONLY WORSE MADDENS HIS BRAIN,

But if you come to him in kindness and sympathy; if you show him that you appreciate the awful grip of a depraved appetite; if you persuade him of the fact that thousands who had the grappling-hooks of evil inclination clutched in their soul as firmly as in his, have been saved, then a ray of light will flash across his vision, and it will seem as if a supernatural hand were steadying his staggering gait.

A GOOD MANY YEARS AGO

there laid in the streets of Richmond, Va., a man dead drunk, his face exposed to the blistering noonday sun. A Christian woman passed along, looked at him, and said, "Poor fellow." She took her handkerchief and spread it over his face, and passed on. The man roused himself up from his debauch and began to look at the handkerchief, and, lo! on it was the name of a highly respectable Christian woman of the City of Richmond. He went to her, he thanked her for her kindness; and that one little deed saved him for this life, and saved him for the life that is to come.

HE AFTERWARDS BECAME ATTORNEY-GENERAL,

of the United States; but, higher than all, he became the consecrated disciple of Jesus Christ. Kind words are so cheap, it is a wonder we do not use them oftener. There are tens of thousands of people in these cities who are dying for the lack of one kind word. There is a business man who has fought against trouble until he is perfectly exhausted. He has been thinking about forgery, about robbery, about suicide. Go to that business man. Tell him that better times are coming, and tell him that you yourself were in a tight business pass, and the Lord delivered you. Tell him to put his trust in God. Tell him that

JESUS CHRIST STANDS BESIDE EVERY BUSINESS MAN

in his perplexities. Tell him of the sweet promises of God's comforting grace. That man is dying for the lack of just one kind word. Go to-morrow to Wall-street or Broad-street; pass down Fulton-avenue or through Atlantic-street to-morrow and utter that one saving, omnipotent, kind word. Here is a soul that has been swamped in sin. He wants to find the light of the Gospel. He feels like a shipwrecked mariner looking out over the beach, watching for a sail against the sky. O, bear down on him. Tell him that the Lord waits to be gracious to him, that though he has been a great sinner, there is a great Saviour provided. Tell him that though his sins are as scarlet, they shall be as snow; though they are red like crimson, they shall be as wool. That man is dying forever for the lack of one kind word.

TELEGRAPHIC NEWS.

Paris, 17th September: An interview has taken place at Vevey between M. Thiers and Prince Gortschakoff.—The latter expressed fears that the French Government would be carried away by clerical re-action. Regarding the Eastern question, he said its solution was momentarily adjourned, but he could nevertheless foresee the autonomy of Bosnia and the Herzegovina and the rectification of the Montenegrin frontier, with a port on the Adriatic.

Alexandria, 17th: The steam-ship Delhi grounded on the bar, but subsequently floated off uninjured.—Obituary, Major Farquarson, 42nd Highlanders.

Berlin, 18th: His Majesty the Emperor of Germany leaves Baden for Italy on the 1st proximo.

New York, 17th: A servere storm at Galveston, in Texas, has partially submerged the town, demolishing several bridges and causing the loss of many lives.

St. Petersburg, 21st: According to latest advices from Khokand, General Kaufmann has had an interview with Khan Sade, who agreed to comply with all the wishes of Russia.—It is nevertheless thought that the Russian occupation of Khokand is not improbable.

Madrid, 21st: A band of 800 Carlists haved entered France disarmed.

St. Petersburg, 22nd: General Kaufmann occupied Khokand without resistance on the 16th inst. and immediately released the Russian prisoners. Khan Sade accepted conditions of peace.

New York, 21st: Disastrous storms and floods, by which several settlements have been swept away, have visited the coast of Texas.— The town of Indianola had been destroyed, and 150 persons are reported to have perished.

Madrid, 23rd: The Vatican has requested the Spanish Government to execute the Concordat of 1851, but the latter resists the application.—The Papal Nuncio here has issued an intolerant circular to the Spanish Bishops.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, 24th*:

FOR SOUTHAMPTON.—Mr and Mrs Wordsworth, Mrs Gough and three children, Mrs W H L D Brand, Mrs Bruce Gordyne and two children, Mrs Wilson, Lieut L H Christopher, Mr H G Morrison, Lieut and Mrs Powlett, Mr William Buckley, Mr Alex Reid, Mr Victor Jeandin, Mr F Bessant, Mrs Patrick Chrystal and two children, Mr J S Chrystal, Miss Robertson, Lady Charles Bacon, Mr and Mrs Harley Bacon. Miss Baker, Master Baker, Mrs Austin and two infants, Captain Saportas, Mr R Jackson, Mr Elton, Miss Wyllie, Mrs Robertson, and Mr George Goldie.

FOR BRINDISI.—Mrs Henry and infant, Miss Forsyth, Colonel Horace Browne, Mr G R Elsmie, Mrs G Randell and infant, Mr Douglas Crawford, Major G Tyndall, Mr Eaton, General Hough, and Mr C Gregory.

FOR VENICE.—The Hon Mr Justice Markby, Mrs Markby, and Captain G A Strover.

PASSENGERS ARRIVED.

Per Str. *Sumatra, 19th*:

FROM GENOA.—Mr Blumenthal, Mr Hutmayer, and Mr Pollard.
FROM NAPLES.—Mr Augusto Eroisi.
FROM PORT SAID.—Mr Mose Schvarty, Mr and Mrs Solomone Rosselth, Mr Mellar Coon, Mr and Mrs S Grinberg, and Mr Soncho.
FROM ADEN.—Mr J Grantz and Sepoy Buktiar.

Per P. and O. Str. *China, 21st*:

FROM SOUTHAMPTON.—Mr, Mrs, and Miss Williams and infant, Mrs Ravenhill Mr Lendunn, Mr Sheel, Mr T Bennett, Mr Harwood, and Mrs Sullivan.

FROM BRINDISI.—Mr Wavell, Mr Kirchauff, Major Smith, Mr L Bouwens, Col Oakes, Mr Good, Mr C Fahey, Mr and Mrs Sache, Dr W S Kelly, and Mr Tambaci.

FROM VENICE.—Mr and Mrs Llewhellin and infant, Mlle de Pollentz, Mr Branson, and Mr R Harvey.

FROM SUEZ.—Mrs and Miss Grossman.

Domestic Occurrences.

BIRTH.

TAYLOR—September 11th, at Surat, the wife of Rev. G. V. S. Taylor, Irish Presbyterian Mission, of a son.

MARRIAGES.

HUARD—ARNELL—September 1st, at St John's Church, Secunderabad, by the Rev S. Morley, Charles Phillip Huard, Station-Master, Illampalli, to Beatten Sarah, eldest daughter of the late W. A. Arnell, Esq, late Indian Navy.

BASHFORD—DIKE—September 21st, at St. Andrew's Church, Bombay, by the Rev. D. Macpherson, M.A., Thomas Bashford, G. I. P Railway, Bombay, to Susan, second daughter of the late Thomas Dike, of Limpley Stoke, Wilts, England.

DEATHS.

GRAHAM—September 15th, at Poona Alexander Arnold, infant son of Mrs. A. Graham, aged 1 year.

WHITTAKER—August 28th, at New-Castle-on-Tyne, Mr W. W. Whittaker, late Storekeeper Messrs. Nicol & Co's Metal Mart.

FLYNN—September 10th, at Aden, Conductor D. Flynn, Ordnance Department, deeply regretted.

BRATTY—August 21st, at Anahilt, Hillsborough, Ireland, William Brotherston, son of the Revd. William Bratty, Gogo, aged 7 years and 8 months.

BOYD—September 17th, at Bhooj, Kutch, Herbert Brooke, infant son of Lieut-Colonel Mossom Boyd, Bombay Staff Corps, aged 3 months and 22 days.

O'BRIEN—September 21st, at Julgaum, Mr. Terence O'Brien, Permanentway Inspector, G. I. P. Railway.

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